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ATTITUDES TOWARDS MORAL HERITAGE IN THE HISTORY OF CENTRAL ASIA

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ЎРТА ОСИЁ ХАЛҚЛАРИ ТАРИХИДА АХЛОҚИЙ МЕРОСГА МУНОСАБАТ

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ОТНОШЕНИЕ К НРАВСТВЕННОМУ НАСЛЕДИЮ В ИСТОРИИ СРЕДНЕЙ АЗИИ

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ABSTRACT: The article examines how the attitudes of Central Asian peoples towards the socio-philosophical and moral heritage have been evaluated from a historical perspective. It also provides a philosophical analysis that an objective attitude towards the moral heritage of the past, as well as such an attitude towards the moral heritage of the peoples of the world, can have a positive impact on raising the moral qualities of our people to a higher level.

АННОТАЦИЯ: Мақолада Ўрта Осиё халқлари ижтимоий-фалсафий, ахлоқий меросига муносабат масалаларига тарихий нуқтаи назардан қандай баҳо берилганлиги ҳақида фикр юритилган. Шунингдек, ўтмиш ахлоқий меросига холисона ёндошиш билан бирга жаҳон халқлари ахлоқий меросига ҳам шу йўсинда муносабатда бўлиш халқимиз ахлоқий фазилатларини янада юксак даражага кўтаришга ижобий таъсир этиши мумкинлиги фалсафий

жиҳатдан таҳлил қилинган.

АННОТАЦИЯ: В статье рассматривается, как оценивается отношение народов Центральной Азии к социально-философскому и нравственному наследию с исторической точки зрения. В ней также проводится философский анализ того, что объективное отношение к нравственному наследию прошлого, а также такое отношение к нравственному наследию народов мира может оказать положительное влияние на поднятие нравственных качеств нашего народа на более высокий уровень.

KEY WORDS: Morality, moral heritage, West, East, Soviet era, universal spiritual values, culture, cultural heritage, public moral thought, moral qualities, spiritual heritage, interethnic relations.

КАЛИТ СЎЗЛАР: ахлоқ, ахлоқий мерос, Ғарб, Шарқ, шўролар даври, умуминсоний маънавий қадриятлар, маданият, маданий мерос, ижтимоий ахлоқий фикр, ахлоқий фазилатлар, маънавий мерос, миллатлараро муносабатлар.

КЛЮЧЕВЫЕ СЛОВА: нравственность, нравственное наследие, Запад, Восток, советская эпоха, общечеловеческие духовные ценности, культура, культурное наследие, общественная нравственная мысль, нравственные качества, духовное наследие, межнациональные отношения.

INTRODUCTION

Independence was an unforgettable event in the history of our nation, which created wide opportunities to prevent a deepening crisis in the spirituality and morality of our society. Consequently, problems of attitude to all spheres of life of our people, including spiritual and moral heritage, have been solved.

Taking attention to a number of scientific and philosophical works before the independence of our republic, it becomes clear that no objective scientific analysis of the attitude to our spirituality as well as moral heritage is given in them; it is not illuminated in historical terms. This is certainly one of the many studies written on the ideological exhibition of the centre, on the materials of Party congresses and the ideas of the Communist Party programme.

In our view, in the context of the republic's independence, it is important to reflect on how issues of attitude to the socio-philosophical and moral heritage of the peoples of Central Asia have been historically evaluated. It is no secret that in the past, and occasionally even now, attempts have been made to discriminate against the unity of ideas and views by dividing the culture created by humankind and its spiritual and philosophical heritage into "Western" and "Eastern". The aim of western ideologists is to divide the spiritual and moral heritage of peoples, first of all, to tear this or that nation away from its historical roots, to dry it up, to create an ideological vacuum in order to occupy it in the future, to subdue this or that nation. The great history of our nation, our glorious past, today attracts the whole world community. Certainly, our people have historical, scientific and cultural grounds for such recognition.

In Soviet times, the peoples of Central Asia were officially criticized for ignoring their scientific and philosophical heritage, their spiritual culture, denying its significance in the development of philosophical thought, preferring "Western culture" to "Eastern culture", glorifying the "Western" spirit and Marxist methodology. Both, but the one-sided approach to it, cases of falsification in most cases remained essentially unchanged. More precisely, the issue was approached in the light of the demands of unscientific principles of Marxist methodology, such as class and partisanship. Occasionally, however, the hidden agendas of big state politics were approached in terms of goals and interests. The attitude to culture and its moral and ethical heritage, which is an integral part of it, was based on ideas of great power chauvinism and communist chauvinist politics during the Soviet period.

RESEARCH METHODOLOGY

Regarding attitudes to moral heritage in Soviet times, it

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is worth noting that at different times the issue acquired different content depending on the politics. From history, the issue was related to the Russian invasion of Turkestan at the end of the 19th century. It explains the Russification policy of tsarism not only in relation to our cultural and moral heritage of the past but also in general to the native population of Turkestan: "All Russians," Safarov writes, "lived and were educated in the spirit of "[1, 34].

It is evident that the politics and ideology of tsarism, apart from adopting the religion of Islam, which embodies the customs, traditions and rituals of the local population, has not tired of insulting and raping the local population. "Moscow and St. Petersburg scholars, presenting themselves as impartial scholars, have contributed to the development of world science and culture Yusuf Khamadani, Abdul Khaliq Ghijduwani, Ahmad Yasawi, Suleiman Bagirgani, Al-Zamakhshari, Bahauddin Naqshband, Ubaidullo Khoja Akhrori Wali, Sufi Alloyar and other scholars. St Petersburg expanded the network of Russian Orthodox churches to undermine the universal status of Islam in the Turkestan region "[2, 322], - is stated in the first book of the New History of Uzbekistan. It is clear that the negative attitude towards the cultural and moral heritage of the peoples of Turkestan began long ago and dates back to the years of repression. The vices of the dictatorial regime also had a negative impact on the development of science during this period. "Violence" against the social sciences and humanities was exacerbated by their "modelling" of communist ideology. Discrimination and falsification of the rich past, national culture and values of the Uzbek people were rampant in those years. The study of the history, culture and moral heritage of the peoples of the ancient East was condemned as "worship of the past". The situation worsened in the second half of the 1980s, when political fanaticism became widespread. During these years, prayer, observance of the precepts of Islam and all forms of Islam were condemned as immoral, "obsolete". Religious ceremonies were severely restricted, funeral rites and burial rites banned.

The Soviet attitude to our moral heritage was persecuted by the avosto of the peoples of Central Asia, which existed before ancient Islam, embodying the spiritual origins of the Uzbek people, the national traditional foundations aimed at good. In the Avesta, Nowruz, expressed as a bank holiday of the peoples of the East, was seen as a reactionary religious rite to the place and role of moral upbringing of the individual as a value. In particular, the works of scholars, poets, philosophers, ethicists, and representatives of fiction, and their world outlook and moral ideas were evaluated in terms of atheistic and dominant ideology. If a thinker's moral views differed from the rules of religious morality of Islam, he was exalted to heaven, but instead criticised if he could not get out of the shell of religious morality. The moral heritage of Abu Nasr Al-Farabi, Ibn Sina, al-Razi, Abdurahman Jami, Alisher Nava'i, Zahīr ud-Dīn Muhammad Babur, Mīrzā Bēdil, Bābārahim Mashrab and others was often falsified and adjusted to the ruling ideology. The works of some of them were declared to consist of religious and mystical ideas. An example of this is the treatment of Ahmad Yasawi and his work "Book of Wisdom". The renowned literary critic E. Rustamov in his article "Ahmad Yasawi" in issue 3 of the journal "Language and Literature"[3, 23] in 19721 noted that the work of the poet not only consists of religious and mystical ideas, but also is full of justice, truth, purity, goodness, perfection, goodness and other universal values. The Central Committee assessed Yasawi's work negatively, stressing that it had a negative impact on the education of youth. The same fate befell Zahīr ud-Dīn Muhammad Babur, who wrote a number of lyric poems in an attempt to be a guest of honor in his homeland, who was forced to pinch land in Andijan and serve in other countries. In general, many similar examples can be found in the history of the Soviet period.

Human and spiritual values have been the moral basis for the education of mature, knowledgeable, wise, enterprising, selfless people in the interests of their people, nation and homeland throughout the history of mankind. The great scientific, cultural, educational, philosophical, moral heritage and values recognized by the Motherland, the history of the nation and the world are an important factor in the formation of high moral qualities in young people, who become a mature generation of intellectuals stepping on the difficult path of science. After all, morality is a product of human history, a product of virtuous deeds and interests and relationships, a unique phenomenon with its own unique and definite image.

The discrimination against Central Asian socio-ethical thought is reflected in textbooks and scholarly books published in the centre. For example, scholarly books and textbooks on the history of morality in Soviet times failed to mention that Central Asia's moral heritage goes back to antiquity. In their view, the 'ancient period' was peculiar only to Greek culture. For example, the book "Essays on the Ethics of History" states that ideas about morality originated in ancient China, Greece and Egypt[4, 45]. In fact, as history shows, it is no secret that the idea of morality appeared in Central Asia almost three thousand years ago in the Zoroastrian religion and its sacred book Avesta, in Turkish inscriptions.

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Unfortunately, the textbooks published in the Centre do not reflect the ancient moral heritage of the peoples of Central Asia. When it comes to the Middle Ages, Farabi and Ibn Rushd are mentioned, and one or two pages say that their moral views are linked to religion or are not mentioned at all[5, 16]. While these flaws served the idea of dividing all forces in society into opposing antagonistic classes, on the other hand, they were aimed at limiting and restraining the cultural ties that had historically developed and could continue to exist, rather than at consistently establishing a moral heritage relationship between peoples. The culmination of this attitude to cultural heritage in the Soviet era, including moral and ethical heritage, was the doctrine of the proletariat. The main idea put forward by the proletarians was that proletarian culture was an entirely new culture and ethics, having nothing to do with the cultural heritage of the past, with the moral and ethical heritage as an integral part of it. The development of proletarian morality, unrelated to the past, was one of the main ideas of the proletarian cult.

The doctrine represented a particular form of organisation of the Marxist-Leninist attitude to morality and the moral heritage. In their ideological views and practical activities, the proletarian cultists embarked on a path of total rejection of the moral and ethical heritage left over from the past. Therefore, they were regarded as religious-mystical representatives of the feudal system, such as the great scholars of their time Alisher Nava'i, , Zahīr ud-Dīn Muhammad Babur, Mirzo Ulugh Beg, Ahmad Yasawi, Ismāʿīl al-Bukhārī and Bahauddin Naqshband. Representatives of communist ideology knew that studying the moral heritage of our ancestors was totally alien to Soviet ideology. This policy, which represented ideological humiliation, had a negative effect on the cultural development of the Soviet era in the early twenties, including the study of moral heritage. Although the Bolshevik Party, headed by Lenin, struggled with the teachings of the proletariat, this struggle was just another aspect of the erroneous approach to the assessment of cultural heritage and the place, role, and essence of morality in the development of society. The ideology of Bolshevism introduced a new criterion into the question of attitudes to morality: class, party membership. This, in turn, was seen as a new obstacle to understanding the question of the interdependence of morality and moral heritage in terms of inheritance, historical development.

Criteria of class and partisanship denied the link between morality and moral heritage. As a result, the national, spiritual, cultural, moral heritage and its features inherent in the fundamental spiritual world of the peoples of Central Asia were studied on the basis of class and party criteria. This led to the rejection of universal moral principles and the restriction of moral relations between peoples and countries. Notions of bourgeois culture and socialist culture emerged, and the question of universal morality and its role in the development of world civilisation was denied without scientific and philosophical study and research. As a result, such notions as two nations, two morals emerged in one state. As a result of these notions, a comprehensive study of the moral heritage led to a total restriction on the analysis and publication of the unique manuscripts created and inherited by our generations, and books in Arabic were burnt. Textbooks and manuals were created only on the basis of a centrally designed curriculum in which all universities, colleges and schools studied Western culture and ethics, using the cultural and moral heritage of Central Asia as a drop in the ocean.

ANALYSIS AND RESULTS

Since the study of the lives and philosophical heritage of Central Asian thinkers was conducted in the ethics textbooks for higher education institutions according to the curriculum created by the Centre, only three or four pages were devoted to this important topic. This was the result of the Center's extremely cold and nihilistic attitude toward the Uzbek nation, the peoples of Central Asia, and their philosophical and moral heritage of the past. Nevertheless, already in the 20th century a serious movement under the slogan of national liberation emerged and began to develop very rapidly in colonial Turkestan. Along with the Jadid movement, Jadid literature began to take shape. The Jadid movement formed an ideologically entirely new national Uzbek literature based on the principles of morality and spirituality. Motifs such as homeland, freedom, independence and well-being, which are among the leading ideas of the Jadid movement, found expression in the work of thinkers such as Dilshod, Anbar Atin, Abdullah Avloni, Abdurauf Fitrat and Cholpan. Patriotism, which is the moral principle of the Uzbek Jadid movement, is true patriotism directed towards the interests of the people. Having passed away under the powerful pressure and repression of their time, the representatives of the Uzbek national jadid movement left a rich spiritual legacy to future generations - immortal works, socio-philosophical and moral teachings.

It is well known today that the peoples of Central Asia, including the Uzbek people, have produced skilled teachers. Alisher Nava'i, Mawlana Husayn Wa'ez Kashifi, Binai, Siddiqiy Ajziy, Mahkmudkhodja Behbudiy, Abduqodir Shakuriy, Abdullah Avloni, Fitrat

and others wrote special works in the field of ethics and education. Their pedagogical methods had not been properly studied and applied in schools. Thus, the negative influence of Western traditions on citizens, especially young people, which contradicted the mentality, morality, modesty, moderation, honesty, purity, and human dignity of our people increased. As a result, elements of western morality began to form, deepening spiritual depravity. Nowadays the moral crisis of the youth is deepened with the influence of the literature, magazines and movies, which widely reflect tolerance, murder, selfishness, domestic violence and drug abuse in the Western countries. These are the social consequences of European spiritual and moral culture, which have a negative impact on society, mainly on the lives of young people and their spiritual and moral upbringing. The gradual purification of our people's independence in all spheres of life, including moral life, is becoming more and more evident. To instill in our people, including the younger generation, a sense of patriotism, humanity, loyalty to national traditions, to instill in them such qualities as faith, conscience, honesty, purity, diligence, business acumen and universal, Islamic values in education. Making every citizen a conscious adherent of independence is the key part, the goal, of what we can do in the field of spirituality today. Only a country with strong faith, moral values and a deeply rooted sense of national responsibility can develop independently and sustainably. Islam, which was persecuted for its rejection of communist ideology and politics, is today a great source of inspiration and perseverance for our people, which is preserved in the immortal legacy of the genius of our ancestors.

Hence, in connection with the task of strengthening Uzbekistan's independence, it is advisable to fundamentally change the attitude of all citizens of the country, which is building a democratic society based on the rule of law, to our moral heritage of the past. An example of religious tolerance is Islam and its holy books - the Koran and Hadith - as well as Imam Bukhari, al-Termizi, Najm al-Din Kubra, Al-Zamakhshari, Khoja Ahmad Yasawi, Bahauddin Naqshband, Abu Mansur al-Maturidi, Burhanuddin al-Marghinani and others.

Independence provided the way for citizens to think freely, because without free thought it is completely impossible to think about the development of national spirituality. From these philosophical observations it must be concluded that independent thinking fosters national consciousness and thinking and deepens the mind. This directly affects the further development of national spirituality. A free-thinking person can draw appropriate objective conclusions from everything and events. The idea of religious tolerance and the study of our moral heritage found its true expression after independence. This started with a detailed study of every historical date, name, personality and other things related to national spirituality and values. This manifests itself in the fact that all opinions and testimonies about them and historical events have the opportunity to be presented to the public as much as possible.

CONCLUSION

In our opinion, it is reasonable to consider that an objective approach to the moral heritage of the past, and such an attitude towards the moral heritage of the peoples of the world can have a positive influence on the cultivation of moral qualities of our people. Without this, it is impossible to properly understand and analyze the attitude towards moral heritage. All the reforms carried out during the years of independence have opened up opportunities to study attitudes towards morality and moral heritage on the basis of national and universal values.

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